

This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`


LET THERE
BE
LIGHT


600100522G







THE DIET AT WORMS.

Page 71.

"LET THERE BE LIGHT;"

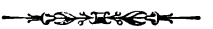
OR,

THE STORY OF THE REFORMATION.

BY

SELINA A. BOWER,

AUTHOR OF "FROM ADVENT TO ADVENT," "THE CHILDHOOD OF DISTINGUISHED WOMEN," ETC., ETC.



LONDON:
JAMES NISBET & CO., 21 BERNERS STREET.
1883.

110. k. 802.

BODLEIAN LIBRARY
5 MAR83
OXFORD.

EDINBURGH:
PRINTED BY LORIMER AND GILLIES,
31 ST. ANDREW SQUARE.

CONTENTS.

CHAPTER		PAGE
I.	A REFORMATION NECESSARY,	9
II.	MONKS AND FRIARS,	16
III.	PENANCE AND PURGATORY,	23
IV.	MARTIN LUTHER,	29
V.	ROME AND ST. PETER'S,	37
VI.	INDULGENCES AND RELICS,	43
VII.	LUTHER'S THESES,	51
VIII.	MELANCTHON,	58
IX.	THE DIET AT WORMS,	66
X.	THE WARTBURG—CONCLUSION,	73

PREFACE.

IT is a sincere pleasure to write a short preface to this little volume, in order to commend it specially to the notice of those interested in the young.

"The Story of the Reformation" is one which Protestant England cannot afford to forget. But, unfortunately, historical events, however well known to the mind, lose very much of their reality through lapse of time. And it is to be feared that the grievous state of things before the Reformation, the terrible scenes which were needful to bring about a change, as well as a right sense of the improvement effected, are fast fading away, as to their reality, from the minds of people of the present day. They happened too long ago to have the influence they ought to have. And as a consequence, it is all the easier for misguided persons to be led in a backward and Rome-ward direction, as is now so lamentably the case.

But the chief remedy for the evil is to make as vivid as possible the facts connected with the Reformation. Those who understand all that the Reformation means will be slow to return to doctrines and practices which made a Reformation necessary.

And it is so important that these should be put into a form which can be easily understood by the young, because upon their having a right knowledge of this subject depends the future religious well-being of our land.

It is this which is the aim of the writer of this little volume; and it is to be fervently hoped that many faithful minds may by its means, under God, be led to a simple faith in Christ, to a more clear understanding of the simplicity of true religion, and to the avoidance of the slightest approach to the errors of Popery, even under the mask of Anglican ritualism.

ERNEST BOYS.

"LET THERE BE LIGHT;"

OR,

THE STORY OF THE REFORMATION.

CHAPTER I.

A REFORMATION NECESSARY.

"THE children cannot understand you, I feel sure. George, what is the meaning of the word Reformation?" This question was addressed to a boy of eleven, who was spending the Sunday evening, together with a sister older than himself, and three younger children, round a cheerful fire.

George did not reply.

"Susie, can you tell us what the word Reformation means?" asked the mother.

"To be formed again, I should think. Does it?" was Susie's half-answer, half-question.

"Yes," said her father. "Now tell us *what* was to be formed again."

"The Church," once more ventured Susie.

"I should say religion would be the better word," replied her father.

"I thought Susie knew a little about it; and George and Nellie are quite old enough to be very much interested in the Reformation. Shall I tell you all about it, children?"

"Oh, please do, mother! and we will ask you questions, when there is anything that we wish to have explained," said George.

"Do tell it us like a story," suggested Nellie.

"If you do, I shall understand it, too," joined in little Hettie.

"Then I will begin at once. Tell me what you really think that religion is."

"To be good," immediately rose to Nellie's lips.

"Serving God," laconically answered George.

Hettie intimated that she did not know.

"Not quite right yet, children, though George is near the truth."

"Is it believing in Jesus?" inquired Susie, timidly.

"The real meaning of the word, darling, is binding back. You remember the lovely garden in the East, where all was beauty and brightness, pleasure and peace, until man's disobedience withered the flowers, dimmed the sunshine, and

banished the joy and safety. Who went astray in that garden?"

"Adam and Eve," said little Hettie, seriously.

"They did; and all their children have inherited from them their sinful nature, which leads in every child to sinful actions as soon as possible. But the love of God was so great, so deep, so full, that He still loved man, though He hated man's sin. Therefore God Himself introduced His own plan to bring man back, and to bind man back to Himself through the life and death of His own dear Son, our Lord Jesus Christ. This is religion, the binding back lost man to his Heavenly Father. Religion has always been carried on in two ways—inwardly, in man's own heart, by the Spirit's power and by the grace of God; and outwardly, by some sign to separate Christ s professing disciples from the world. The Jews had the rite of circumcision. What have we?

"Baptism," replied George.

"Yes; and we have another sacrament—the Lord's Supper. Besides circumcision, the Jews had sacrifices; but the whole of the Jewish church was changed by Christ and the Apostles. The necessity for all sacrifices ceased when Christ Himself, the great Sacrifice, had been offered, of whom they were only types. We offer no sacri-

fice now; but in the Sacrament of the Lord's Supper we 'show the Lord's death till He come,' and it is a commemorative service of His love in dying for us 'once for all.' Thus the Jewish Church was replaced by the Christian Church, and the Christian Church is the Catholic Church."

"But does that mean Roman Catholic?" asked Nellie.

"No, dear, certainly not. The Romish Church has been a distinct Church for many years, and the error which crept gradually into its system led to the necessity for the Reformation. The word Catholic simply means universal, that is, in all places, and at all times. The Church of Christ is Catholic; no particular Church can claim the name to itself. The Church of Rome never ought to be called *the* Catholic Church. We know that in very early times, soon after the sad scene of the cruel crucifixion in Jerusalem, a Church was formed in Rome, and St. Paul wrote an Epistle to that Church, full of cautions against sins and errors, and of instruction as to the true faith. In it he told the Romans that man must be justified by faith alone, and not by any works, before God; and he added injunctions about love and good works which show the reality and sincerity of faith. For you and I know quite well

that if we really believe in Jesus, and if we love Him for all His love to us, then we must try to show our faith and love by doing that which He tells us to do; and He will give us grace for this, if we ask Him."

"St. Peter was at Rome, and *the* 'St. Peter's' there is called after him, I think," said Susie.

"St. Peter's at Rome is certainly named after the Apostle Peter, but it is doubtful if he was ever in Rome himself; though some believe that he was crucified there in the year 66, with his head downwards, at his own request, not thinking himself worthy to die as his Lord. St. Paul 'dwelt two whole years in his own hired house' in Rome, 'preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ.' So it seems to me that St. Paul rather than St. Peter formed the early Roman Church, and for many years it retained the simplicity of the faith which he taught and established, as it spread over Germany, Spain, France, and our own island home. Churches were formed and bishops were appointed in these countries, many of them being sent from Rome.

"The Roman Prelate gradually assumed more and more control, and Pope Leo, called the *Great*, extended his authority very much over the Churches of the West, about 440. The

Church of Rome had become wealthy by this time, and this, too, increased its power. Added to this, it was taught that St. Peter was greater than the other Apostles; that he founded the Romish Bishopric, and that his powers were transmitted to the Romish prelates in a direct line. Other primitive Churches also gradually became corrupt in both practice and doctrine, and as time passed by they all needed reforming. This Reformation has produced the separation of the Churches which now exists. The Church of Rome, though it claimed so much ascendency, gradually lost the pure doctrines of the Bible, and introduced into the Churches where it had power, by its bishops, ceremonies, rites, and doctrines for which there is no authority in Scripture. The Pope, the Head of that Church, professed himself infallible, which means that he could do nothing wrong in any way, and errors increased continually."

"Tell us some of them," said George.

"Confession to the priest was one; God's Word does not teach us to confess to man, as if man could forgive sins. Transubstantiation was another, by which the Romanists mean that, in their Sacrifice of the Mass, the bread and wine are changed into Christ's real body and blood. The clergy were not allowed to marry; and as

God has not forbidden marriage, man has no right to add to His laws. Purgatory, image-worship, masses for the dead, giving the people bread *only* at the Lord's Supper, are other errors. Sacraments were multiplied to seven, and Jesus only instituted two. Pictures, angels, and the Virgin Mary were worshipped; prayers offered to the dead; but the Bible tells us that God alone can hear and answer prayer. But the Bible became very scarce, and the people were not allowed access to the few copies that there were. Great ignorance existed amongst the people; few could read or write. The priests, who ought to teach about God and Jesus and the Holy Spirit, were uneducated, and, in many instances, could not even say the Ten Commandments. They merely learned to mumble a number of Latin prayers, of which the people could not understand one word."

"Did the people want to understand?" asked Hettie.

"Yes, indeed; and thus a Reformation became necessary. Another time I will tell you more about it."

CHAPTER II.

MONKS AND FRIARS.

"I WILL now tell you some additional reasons for the Reformation. Shall it be the conduct of the Monks and Friars this evening?"

George immediately replied, "I do not think that I shall care a bit to hear about Monks; the pictures of them in those long black gowns are so ugly."

"I hope that I can tell you about them in such a way as will interest you. Their evil practices had so great an influence upon the Reformation, that you could not understand it unless you know about the Monks and Friars. We will begin with the monks. The word is from the Greek, and means literally solitary, alone—as we should put it, one who lives alone. The derivation of the word from the Greek is in itself a proof of the early existence of monks, for this language has been a dead language for long years."

"Then who were the first monks?" inquired Susie.

"Some of the primitive Christians even were to be found in Egypt living alone, probably owing to persecutions which drove them into the wild districts of that country. Gradually Ascetics spread through the Western Churches, and about the tenth century they had formed themselves into bodies, of which the Benedictines were the most important and popular."

"Why were they called Benedictines? and how could they live alone, and live together?" asked Hettie, with a bright smile of amusement.

"One question at a time, darling," answered the mother. "They had their name from the founder of their order, who was himself a monk, named Benedict of Nursia, in Italy. Pope Gregory the Great was a warm patron of the Benedictines. These monks were established in England owing to the influence of one of them, named Dunstan, who was also Archbishop of Canterbury. Now for your other question, Hettie. At first monks lived quite alone, and thought that they could serve God better by running away from the temptations and difficulties of life, than by doing His will, and working for Jesus amongst other people. This is not taught in the Bible, is it? Tell me a verse which implies that we must live for Jesus before all men, Susie?"

Susie thought for a time, and then said, "Do you mean, 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven'?"

"Quite right; so that it is not God's arrangement for men, and for this reason it failed. The monks, after a time, Hettie, built large houses called monasteries, and collecting together shut themselves out from the world, and tried to live under severe discipline. They had to be silent, humble, patient, contented, and perfectly obedient to the abbot, who was the head of the monastery, and who was said to represent Christ. They had to rise in the night to say prayers, lived simply, and worked hard."

"What did they do so for?" inquired Hettie.

"Because they thought it religion. Gradually these monks disregarded their rules, and many of them became very wicked in their conduct; dreadful things were done in the monasteries by those who did not love Jesus really, and who did not pray for His Holy Spirit to make them pure and good. Some monks still lived alone, however. One, named Ulfric, of Hasleberg, in Oxfordshire, in 1154, was much celebrated and thought to be exceedingly pious by the people of that time. In fact monks have been very varied in different places and at different times, for some are men-

tioned in history who spent their lives on the top of pillars; and others who were called Grazing Monks lived in the fields like cattle, hoping thus to distinguish themselves for humility. The principal English monasteries were at Abingdon, Winchester, and Glastonbury, but there were also many others. From Glastonbury the abbots, bishops, &c., were chosen for a long time. Besides the Benedictine monks there were Cluniacs at Clugni, in the tenth century; Cistercians, Augustinians, and Carthusians; these last were at Chartreuse, near Grenoble, and their discipline was very severe. Can you tell me anything about the site of one of their monasteries in London?"

"I can," said George; "the old Charterhouse School—where Merchant Taylors' now is—stands on it, and the name came from Chartreuse."

"As they grew more and more corrupt, the monks could not agree among themselves, and they also tried to interfere with the clergy. Their most terrible quarrels, though, were with the friars. This word comes from the French 'frères,' brothers.

"These friars arose in the thirteenth century. There were four orders of them. The Franciscans, or Friars Minor; the Dominicans, or Black Friars; the Carmelites, or White Friars; and the Augus-

tins, or Grey Friars. Their names partly originated in the colour of their peculiar garments. The Black Friars were preaching friars as well as beggars, and settled at Oxford in 1221. The Franciscans were the most considerable, and settled at Canterbury in 1234. The four orders abounded at both the Universities, filled the Professors' Chairs, collected libraries and manuscripts, copying and thus increasing the latter, and were exceedingly learned. They also much improved architecture, for they built most costly houses, though they were not allowed lands. Their chapels were the favourite burying places of the higher classes of the English, and many of our 'mighty dead' are laid within their precincts. For this privilege, as it was deemed, immense sums were paid to the friars. The people also gave willingly to them, as they appeared less worldly than the monks, whom they sought to undermine."

"I think you told us one day that minster is the short word for monastery, or came from it in some way," remarked Susie.

"Yes; I believe that it did, and certainly some of our present minsters once were monasteries."

"Tell us what the friars did," said Nellie, "besides preaching and learning."

"They begged, dear, and were hence called

Mendicant Orders. The four sets of friars not only quarrelled with the monks, but each Order cried down the other three, and praised up its own peculiarities. They also, in many cases, abused the clergy; and they tried to obtain temporal power, thus mingling politics with their religion. Can you tell me how the conduct of these monks and friars had to do with the necessity for the Reformation?"

"I suppose that people did not like them to beg, and to quarrel, and to try to interfere in the government, as it was not their business," replied George.

"Exactly; English people especially will bear a great deal, but their national character makes them resist improper interference with their rights. But not only were the English affected; other countries where the Romanists were in power were much shaken in their faith, and the history of the Churches generally about the close of the thirteenth century seems to be merely an account of various perversions and contrivances by which men sought in divers ways to set aside God's one way of binding back lost man to Himself. These vain endeavours to bring in human bonds proved ineffectual, insufficient, inconsistent, and utterly weak and useless. What alone can fix and keep man's heart firm in the love of God?"

"The Holy Spirit," replied both Susie and George together.

"God's Holy Spirit is indeed the only agent who can thus fix and keep man's love, by teaching him his own sinfulness and helplessness, and by making him conscious of the love and grace of our Lord Jesus Christ. St. John says 'We love Him, *because* He first loved us,' and if we love Him, we shall humbly try and pray to do His will, ministering in every way that we can to others, for His sake, instead of shutting ourselves out from the world in which He Himself lived as well as died, that the world through Him might be saved."



CHAPTER III.

PENANCE AND PURGATORY.

"I HAVE already told you about some of the errors which made the Reformation needful, and now I must only just glance at one or two more prominent ones, or my story might grow too long."

"I want you to explain about penance," said Susie, "for you told us when we went over Norwich Cathedral that the Erpingham Gateway was built by Sir Thomas Erpingham, in Roman Catholic times, as a penance, and I do not know what it means. Was it a sort of punishment?"

"It may be called so, I think. I intended to begin with Purgatory, penance will lead us there very well indeed."

"Purgatory! What a dreadful word!" cried George, curling his lip; "is it a thing or a place?"

"I should say neither, dear, for Purgatory does not exist, as you will see presently. Penance is more tangible, for *that* unquestionably is a reality, and must have existed when the

Erpingham Gateway was built in the fifteenth century. It was a costly penance, too. The meaning of penance, strictly, is the endurance of punishment as a proof of real repentance for sin. But soon such punishment was substituted for repentance, or regarded as atonement for sin, so that doing penance was doing repentance. True repentance cannot be *done*, it can only be felt. Tell me, if you can, what repentance is."

"Being sorry for our sins, and trying to leave them off," replied Susie.

"Yes; that is exactly right. Towards the end of the fourth century, people were taught that Jesus Christ only died to take away the eternal consequences of sin, and that man himself must do a proper amount of penance as temporary punishment for all sins which he commits. Some penances were merely physical, but by degrees large sums of money were extorted from persons as penance. This was the case with Sir Thomas."

"Was it the Sir Thomas Erpingham who fought at Agincourt?" asked George.

"Yes; and he was a brave soldier."

"What had he done wrong?" inquired Hettie.

"I do not know; however, his penance could not atone for his sin, could it, Hettie? Can you repeat the verses correctly now, which you said to me as we looked up at the new west win-

dow in Norwich Cathedral, when I asked you to tell me a text about one of the scenes, where Moses is represented as standing near to some distressed people, who were bitten by poisonous serpents? What was it, Hettie?"

Little Hettie, who was seven years old, said slowly and clearly in her deep, soft voice—"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: That whosoever believeth in him shall not perish, but have eternal life!"

"So, darling, believing in Jesus alone is necessary, and those who believe need no penance to prepare them for the 'everlasting life' which He freely gives, and for which His Holy Spirit prepares them, by making them pure. However, not only were people taught that penance must be done now, they were further told that as they could not do sufficient to expiate their sins on earth, they must go to a state of torment after death to complete the amount of penance still due, and that they could be helped out of this dreadful place of punishment, where there is burning fire, by the prayers of their friends, and by sums of money paid by them to the priests. Tell me how many places are mentioned in the Bible where all who die must go."

"Two," said George, "Heaven and Hell."

"Who may go to Heaven?"

"Those who believe in Jesus," replied Susie.

"Where do the careless, forgetful, and wicked go?"

"To Hell!" whispered Nellie, with a shudder.

"No one need go there, dear. For if any truly repent and believe, Jesus can save even to the uttermost; but they *must* come unto God simply through Him. There is a verse in which God Himself says: 'I will not remember thy sins;' and as God will forget them, He cannot have made a place such as Purgatory. Now, can you tell me what this purgatory is?"

George looked puzzled, and said, frankly—

"No, I can't; but still I know, though I can't explain."

"A make-up sort of place where people go to finish penance, and where they stop a long time in pain and fire, unless money is paid to the priests to get them out," was the conjoint reply of Nellie and Susie.

"Yes, I think you understand. I alluded slightly to the worship of the Virgin Mary and images, but I want to speak of it again. This, like the other errors in the Church, had arisen gradually, and pictures as well as images were adored."

"What is adored?" inquired Hettie.

"The word means precisely the veneration and reverence which we pay to God, and it is due to Him alone. What is the second commandment, Susie?"

"'Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them, for I the LORD thy God am a jealous God.'"

"That will do now, dear. Every kind of 'likeness,' whether graven, molten, or drawn, or painted, is clearly forbidden by God, who requires a strictly spiritual worship. Can you tell me a verse to prove this?"

There was no reply from the children.

"Then I will tell you one. 'God is a spirit, and they that worship Him must worship Him in spirit and in truth.' But as the Scriptures were not only scarce, but were also forbidden books to the laity, the people knew not the will of God, nor the way to Heaven."

"Why might not people read the Bible, mother?" asked Susie.

"The Church of Rome professed to be infallible, and usurped the entire right of explaining God's Holy Word. The little that was read, was read like the prayers, in Latin; and even George and

Susie would not understand it if their father read the Bible in Latin, though they both learn it. Would they, Hettie?"

Hettie's merry laugh at her eldest brother and sister was sufficient negative, though she added, "I think not, indeed."

"God has given His Holy Word for all to read. It is often written there 'Thus saith the LORD,' and 'Give ear, O earth; for the LORD hath spoken.' The epistles are constantly addressed to 'all.' We who have our Bibles, and read in them of the life and death of Jesus, and of His Spirit's power to renew our hearts, and to give us true repentance and trustful faith, can scarcely imagine the longing which must have filled many minds towards the period when the Reformation was approaching. The solemn thought of an eternal future to be spent somewhere, and in some way, must have raised terror and despair when there seemed no true and safe instruction as to preparation for that eternity. When I can do so, I will tell you what Luther felt, but I think that you have heard sufficient to-day."

CHAPTER IV.

MARTIN LUTHER.

"SHALL we spend half-an-hour this evening in imagination with a poor miner and his wife in Saxony, four hundred years ago? Can you guess this poor man's name?"

"I do not know," said George.

Susie asked—

"Was it Martin Luther?"

"No; but Martin Luther was the son of this miner, whose name was Hans, or John Luther. He had married Margaret Lindemann, of Neustadt, in the bishopric of Wurtzburg, and they lived at Eisleben, in Lower Saxony, when their baby-boy was born, *nearly* on the same day as you were, Hettie. When is your birthday, dear?"

"The 7th of November," Hettie instantly replied.

"Martin Luther was born on the evening of 10th November, 1483. His father was a very good, high-principled man, who tried to love and

serve God; and his mother was highly respected and equally religious. So as soon as little Martin was born, they both wished to feel that he was God's loan to them, and the very day after they had him baptised and called him Martin, because the 11th November is St. Martin's day, in the Romish Calendar of Saints. They were then so poor that sometimes the mother of Luther actually helped to carry firewood, which the father cut to enable them to provide honestly for their family. But, after a time, they removed to Mansfeldt, and the father rose in the world, became a proprietor in the mines himself, and proved a useful, active member of that town. Martin Luther was very tiny when he was first sent to school; so tiny, even, that he had to be carried there very often. The discipline was severe, and he once was flogged fifteen times in one day!"

"How dreadful!" exclaimed Nellie, indignantly.

"It was indeed sad. He remained at this school some time. His father was very anxious that Martin should study thoroughly, and, better still, he often prayed for his young boy. He would kneel by his bed, we are told, and ask that God 'would make him a partaker of His grace, and would remember His great name, and promote the propagation of purer doctrine than then

was taught, through the instrumentality of the child before Him!' This prayer met with a direct reply, as you will see presently from Martin Luther's history. Who always answers prayer in His own Name?"

"God," said Susie, softly.

"Yes; and Jesus, as well as God the Father, is ready to give His grace and His Holy Spirit to all who ask Him in His own Name, and if we watch, we shall find daily answers to *our* prayers far more, far greater, and far more exact, than we imagine. When Luther was fourteen he was sent to a school of the Franciscans, at Magdeburg, where he was still roughly trained, and had to beg daily.

"Luther remained one year at Magdeburg, but being unable to obtain sufficient sustenance, he was removed to Eisenach, where some poor relatives of his mother lived.

"There, too, he had to beg, until one day a good woman named Cotta, being delighted with his sweet musical voice, took him to live in her home, and thus relieved Martin Luther from all care and anxiety as to his bodily wants. Four years of happy, busy life were soon spent in acquiring Latin, and in prosecuting various studies most diligently; and then Martin was removed to the University of Erfurt by his

father, who was now both able and willing to support his son respectably in his college career.

"Two years after he went to Erfurt, Luther one day discovered a Latin Bible, and was astonished to find more in the Holy Scriptures than the Gospels and Epistles, which were the only portions read in church to the people. The beautiful history of Hannah and Samuel especially caught his attention, and he prayed long and earnestly that he might some day possess a Bible of his own. Does it not seem strange and sad that Luther should live to be twenty years old before he ever saw God's Holy Word?"

"Yes," replied Nellie, who looked as if she thought it almost impossible.

"He read this Bible constantly, for he felt that he really had not known and loved God before. And about this time a severe illness made him still more anxious. Added to this, Luther received a great shock in being brought into contact with sudden death. One morning when he awoke he was told that one of his dearest college friends had been assassinated in the night."

"What does assassinated mean?" asked Nellie.

"Being put to death, dear; that is, one person ventures to take away from another, by violence, the life which God has given.

"Who killed Luther's friend, and what was his name?" inquired George.

"I do not know who killed the young student; but his name was Alexis, and it caused Luther deep grief to find that his friend was dead. The



LUTHER'S VOW.

solemn thought arose that perhaps he, too, might die suddenly, and, as he then knew nothing about the power of Jesus to save, this thought filled him with great terror. Need we fear death, if we love Jesus?"

"No, mother," said Nellie, quietly.

"Luther had not yet been taught this, so that

he was indeed terror-struck when he thought of death. This was in the year 1505, and during that year Luther went home to visit his parents at Mansfeldt. When he was returning to Erfurt, he was overtaken by a thunderstorm; a thunderbolt fell at his feet, and, thinking of his imminent danger, he knelt down in the terrible flashing lightning, and, amidst the rolling thunder, prayed that God would spare him; and vowed that if He would, his life should be spent entirely for Him and in His service. God heard and answered. Luther was preserved; and as soon as he returned to Erfurt he entered a monastery of the Augustinians, thinking that in this way he should be able to keep his promise of living to God. Do you agree with him?"

"No," replied George; "but he must have *thought* that it was the best way."

"No doubt; but in this he was mistaken. His father and his friends were exceedingly sorry, and endeavoured to persuade Luther to relinquish his purpose, for at that time his worldly prospects were brilliant, and his high honours in the university were likely to prove lucrative and beneficial to him in the future. He had already taken the degrees of Bachelor, and then Master of Arts or Doctor of Philosophy, and he was esteemed very clever. He had studied law, and

was an excellent Latin scholar. His father intended him to devote his life to legal pursuits. All this had to be given up by Luther, who gave it up willingly, and entered the monastery as a poor man, taking nothing with him except two books, Virgil and Plautus. Luther soon discovered that his heart was the same in the monastery as in the world; and he also found the hearts of the monks around him equally corrupt. Once more he had to beg from house to house, and in doing so he was often seen by his former college friends, who mocked and derided him, and this must have been indeed hard to bear by a young man of twenty-two. But Luther thought that it was doing God service, and that it would help to save his soul. Now, could Luther's works atone for his sins?"

"No," promptly replied the children.

"Indeed they could not, and his distress at his sinfulness was so extreme that it made him ill—so ill that once he was found on the floor of his cell in a state of insensibility. He could not find peace in any of his own doings, and he did not see that it has been the work of Jesus alone to obtain pardon for man. But light gradually dawned upon Luther's mind, partly through the teaching of Staupitz, whose teaching was, however, only the instrument used by the Spirit of

God, who alone can enlighten any heart. That Spirit revealed the true nature of sin, and then showed Luther that Christ's work had procured full forgiveness, and that, for the sake of Jesus alone, he was pardoned as soon as he placed his trust in Him. This Luther tried to do, and peace and joy dawned. The change from trying to do something to save himself to simple belief was so great as to influence his health, and before Christmas he was both well and happy, rejoicing in that clause of our creed, 'I believe in the forgiveness of sins;' for he could add *my* sins."

CHAPTER V.

ROME AND ST. PETER'S.

"IF you will come and sit down quietly," said the mother, "I will tell you more about Luther to-day."

"I like Luther a great deal better than about penance and Purgatory," Susie remarked, "though I *did* like all that when you told it to us; but Luther is more interesting."

"I hope that you will think so as we go on, for his history is a wonderful instance of the mighty power of God's simple truth in the heart of even a single man. Its influence induced and enabled Luther to struggle after the personal possession of that truth first for himself, and then he sought as earnestly to impress that truth upon others. But I want you all to be quite clear upon one point: Where did Luther find the truth? Lottie, you are the youngest—do you know?"

When appealed to, Lottie's face dimpled into

a smile of semi-comprehension, and there was a short pause.

The mother again asked—

"Lottie, where did Luther find the truth, and where do we all learn the truth about God and Jesus?"

There was no hesitation this time, for Lottie distinctly and promptly replied, "In the Bible."

"Yes, Lottie, it is in the Bible alone that we can learn God's will, and all our worship of Him must be based upon the teaching of His Holy Word. The Vicar-General of the Augustinians, John Staupitz, often talked this over with Martin Luther, who, led by his advice, more and more studied the Bible alone. Those striking words, 'The just shall live by faith,' impressed him deeply, and in this life of faith he found true peace.

"On May 2nd, 1507, Luther was ordained by Jerome, Bishop of Brandenburg, and soon after began to preach, visiting the villages in the neighbourhood of Erfurt, and telling in glowing words of the grace of Jesus, the love of God, and the power of faith. Frederic the Wise, the Elector of Saxony, was then founding the University of Wittemburg, and applied to Staupitz to recommend learned men for professors and tutors. Staupitz immediately mentioned Martin Luther

as one, and Frederic sent for him so hastily that he had scarcely time to say 'good-bye' to his friends. At Wittemburg he was soon appointed to preach in the university, and his preaching was powerful and earnest, strange and new, for he proved all that he taught by the Bible alone, and this was unusual in those days.

"In 1510 or 1511 he was sent to Rome on Church business. Luther supposed that he should find the Roman monks very holy, but no sooner had he entered Italy than he met with disappointment in this respect. They were universally slothful and vicious. This so distressed him that he went on foot to avoid contact with them, still hoping for better things in Rome itself. Alas! matters were worse and worse. The irreverence and haste with which the monks hurried over God's services shocked Luther, and filled him with dismay. Still he was not disposed at that time to condemn his Church, nor did he then see all its errors. Whilst in Rome he attempted to ascend a flight of steps called Pilate's Stair, to obtain an indulgence from the Pope, but, ere he had gone far, that text came into his mind, 'The just shall live by faith,' and he instantly returned, quite overcome by his own ignorance in attempting such a pitiful work, as if it were pleasing to God."

"Why did he go up the staircase?" asked Nellie.

"Because he had been told that it was a meritorious act, which means an act that God would approve. These stairs were said to have been miraculously removed from Jerusalem to Rome. Leo X. was at this time the Pope. His real name was John de Medici. He was an amiable man, who was disposed to encourage learning; being also very fond of pleasure and extremely extravagant, he required large sums of money. Leo X. continued the work which the previous Pope, Julius II., had commenced—namely, the completion of St. Peter's. This also was a great expense.

"The building of this church served well for a pretext to obtain money, and people were pressed to give liberally, that the bodies of St. Paul, St. Peter, and many martyrs, whose remains were supposed to lie there, might be protected from the rain and damp. St. Peter's is a fine edifice, and its grand old dome rests in prominent, calm beauty above the city of the Cæsars, the grey outline clearly cut on the intense deep blue sky. The cross on the top, and all the intricacies of its structure, are merely diminished by the greatness of the height; each is visible in the undimmed light of Italy, and becomes only more

definite and distinct by the contrast of its smallest shadows. The Vatican, which is the palace of the Popes, stands near to St. Peter's. Pope Leo felt that he must obtain money in some way, and, making the building of St. Peter's an excuse, he had recourse to the sale of indulgences for this purpose. Do you know what an indulgence means?"

"A luxury," George immediately replied; "something we don't have every day."

"Yes, in one sense. But the meaning of a Romish indulgence is remission of the punishment of sin, or almost permission to sin. People had previously been allowed these indulgences to some extent. They had obtained them by pilgrimages, by helping the Popes, by crusades, by doing work, or by saying prayers. They might be had for the commission of sins in this world alone, or to save people from Purgatory; but the Bible tells us that after our very best service we are but 'unprofitable servants,' and that no man is able to remit or do away with the punishment which God visits upon all sin. Many verses tell us distinctly that *nothing* but 'the blood of Jesus Christ' can take away the guilt of any human being, and we can do no good thing at all except by the power of the Holy Ghost."

"What a wicked thing it was to sell indulgences!" exclaimed George.

"It was, for it was really selling pardon, and was dishonouring God. Soon after Luther returned from Rome, he took the degree of Doctor in Theology, the Elector Frederic defraying his expenses; and from that time he felt himself bound more than ever to teach the truth as an appointed minister of his Church. The Elector's secretary, George Spalatin, became Luther's friend, gradually embracing and believing the truth which Luther taught. The Elector himself also so much respected Staupitz that he wished him to be appointed to a bishopric. This Luther protested against, and intimated to the Elector that ecclesiastical matters were not his province. This did not offend Frederic, who 'sent the monk the wherewith for a frock of the best cloth,' which Luther declared 'too handsome, if it was not a prince's gift!'

"It is nearly twelve o'clock, so you must all run away now, and leave Luther until another time."

CHAPTER VI.

INDULGENCES AND RELICS.

"YOU remember that we were talking about Luther and the Elector the other day.

"In 1517, Luther was sent by Staupitz to preach before Duke George of Saxony. The Duke, who was a cousin of Frederic the Elector, lived at Dresden. His mother was the daughter of the King of Bohemia, where John Huss, the zealous Reformer, had lived, and for some time Duke George favoured the reformed principles, owing to his mother's influence. Still he does not seem to have approved of Luther's sermon, nor did his secretary, Emser, who afterwards violently opposed Luther and his doctrines. This sermon, however, led Madame de la Sale, a lady belonging to the court of Duke George, to believe in Jesus, and she died in calm and happy trust in Him as a Saviour. Soon after his visit to Dresden, Luther published his ninety-nine theses and sent a copy to his old monastery at Erfurth. The monks did not like this at all."

"What are *those*—theses—or whatever they are called?" inquired Nellie.

"A thesis means a simple statement of some particular truth; and such truth may be put either in the affirmative, that is—so and so *is*, &c.—or in the negative, that is—so and so is *not*, &c. Do you understand?"

"Yes; I think I do," replied George.

"Luther founded his theses on the Bible entirely, and many of them proved that man's heart is naturally evil, and altogether wicked, and that God's grace alone can change it and produce any good in man. Luther sent another copy of his theses to Dr. Eck, in the south of Germany, hoping thus to spread the truth; but Dr. Eck, of Ingolstadt, took no notice of it. Leo, the Pope, rather earlier than this date, had arranged to share with Albert, Archbishop of Magdeburg and Mayence, the profits of a general sale of indulgences, and they employed a man named Tetzel. He was engaged to go round the country with these indulgences, and, being a man of very bad character, he was not scrupulous about the way in which he effected the sales. On arriving at various towns he set up a red cross, and, standing upon a platform, Tetzel told the crowds who speedily collected round him that he had power to sell these pardons. He usually concluded by

shouting out loudly, 'Bring! Bring! Bring!' and the poor ignorant people quickly did bring money to buy. Tetzel put this money into a large chest, which had three keys. One was Tetzel's key, a second was kept by the cashier of the Augsburg merchants, from whom Albert had borrowed money, and the third key was in the possession of the civil powers, before whom the box was opened. Shall I tell you a story about Tetzel, which will make you smile?"

Four interested faces conveyed a silent assent.

"At Leipsic, a Saxon gentleman offered Tetzel ten crowns for an indulgence, which was to convey to him a full pardon for a crime which he wished to commit. Tetzel demanded thirty crowns, and the gentleman carried off this indulgence, properly drawn up and duly signed by Tetzel himself. The gentleman and some men then stationed themselves in a wood through which Tetzel had to pass. They seized him, took all his money, and gave him a sound castigation. Tetzel, as soon as he could do so, went to a magistrate for redress; but when the gentleman showed his indulgence, the magistrate dismissed the case, to the great annoyance and vexation of Tetzel.'

"It served him quite right," said Nellie, emphatically, with a smile of evident satisfaction.

"Luther seems to have first heard of Tetzel at Grimma in 1516, when he himself was visiting the churches. Presently, Tetzel, who was forbidden to enter Saxony, came as near as he could to Wittemburg, and began to sell indulgences at Juterbock. The people from Wittemburg purchased, and when they next confessed to Luther, and pleaded these indulgences to exempt themselves from penance, Luther condemned them at once, and would not regard them. He finally preached openly in the church against them, and warned his hearers not to believe in them, or buy them. On October 31st the Elector had a dream. Do you care to hear it, for it seemed almost a true dream?"

"Yes, please," said the children.

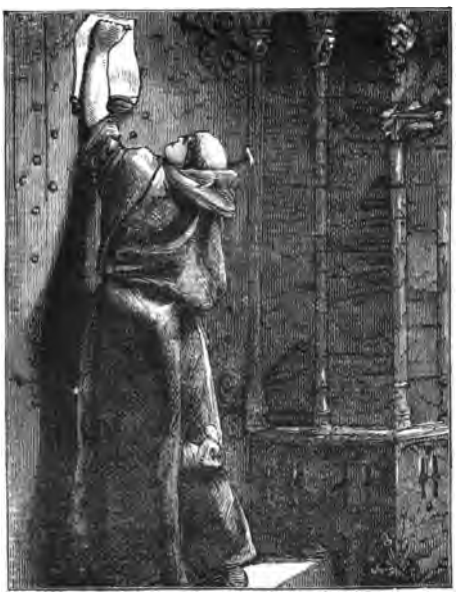
"The dream was this: A Monk was sent by God to the Elector, who asked to be allowed to write on the church door, and, permission being given, the Monk wrote in such large letters that the Elector could read the words in his Castle of Schweinitz, six leagues away from Wittemburg. How far was that, George?"

George soon replied—

"Eighteen miles."

"The Monk's pen seemed to reach to Rome, and the end of it shook the triple crown on the Pope's head. Just then, as he was puttng out

his hand to steady this crown, the Elector awoke. However, he had the same dream, a little varied, twice more; and actually on the morning of All Saints' Day—1st November—upon the very



LUTHER AND HIS THESES.

church door of Wittemburg, were placed ninety-five theses against indulgences. The Monk, Luther, unknown to the Elector, to his friends, and to everyone but God, had nailed them there. He chose this special day because crowds came to the church to see the relics, which were then un-

covered, and could be inspected by all who cared to see them."

"What are relics?" inquired George.

"Romish relics consist generally of morsels of bones, clothing, chains, wood, and even teeth, hair, and whole bones, which are represented as having belonged to, or been parts of, their principal saints, and actually of our Saviour Himself. It is stated that there are eleven thousand relics in the church of the Escurial in Spain. The people are taught to adore them, and it is professed that miracles are wrought by them."

"Have you ever seen any relics?"

"Yes," replied the mother. "The first I saw were in the Church of Notre Dame, in Paris, and the bits of bone, &c., set in silver, struck me as indeed absurd. All Saints' Day was chosen for the display of relics in the church of Wittemburg. Luther nailed up his theses the previous evening. In the morning the crowd poured in and read the theses on the door—and not only read them, but spread them, so that speedily they were repeated and known through Germany, Italy, Spain, and Holland, and copies of them were even sold in Jerusalem. Erasmus approved of them, and remarked that the better men favoured them; the bad men generally condemned them."

"Who was Erasmus?" asked Nellie.

"An extremely clever man who was born at Rotterdam. He was sent to school when only three years old, and delighted his masters by his talents and industry. He was useful in pointing out the abuses of religious systems, but did not join either the Papistical party or the Reformers. Reuchlin was delighted with the theses. Reuchlin was a learned man, and a Greek, Latin, and Hebrew scholar; he aided Luther much by translating portions of God's Holy Word. His young cousin, whom he brought up on account of his talent, was Melancthon, and became Luther's warm friend. Dr. Fleck, Lorenz von Bibra, the Bishop of Wurtzburg, and the Emperor Maximilian all read and admired the theses; and even the Pope enjoyed them as a literary feast. Myconius, a scholar of Annaberg, who had been to Tetzel and had been sent away in deep distress of mind, was greatly helped and comforted by Luther's propositions, and embraced and preached the doctrines taught in them. He was afterwards appointed pastor of Zwickau, and was the first to preach these truths faithfully in the churches of Thuringen. Now tell me by whose influence these different men were led to seek and find God's truth in God's Word?"

"Jesus's," "God's," "Luther's," were the various replies, but still the mother paused, and

then little Hettie said slowly, "The Holy Spirit's."

"Yes, dear; for He alone can guide into all truth, and lead sinners to Jesus, who is——. Can you tell me the verse?"

"'I am the Way, and the Truth, and the Life,'" added Lottie, quickly; "'no man cometh unto the Father, but by Me.'"

CHAPTER VII.

LUTHER'S THESES.

"DO you remember what our last chat was about?" the mother inquired.

"I do; it was Tetzel who shouted, 'Bring! Bring! Bring!'" said Nellie, emphatically and slowly, uttering the last three words like the tolling of a bell.

"It was. Tetzel naturally soon felt great annoyance at the spread of Martin Luther's doctrines, and by the aid of Conrad Wimpina one hundred and six theses were produced in reply. Conrad Wimpina was a very able theologian and professor in the University of Frankfort-on-Oder, to which place Tetzel had repaired. Here, on 20th January, 1518, he collected many monks from the monasteries near, and read his theses publicly. He does not seem to have made any attempt at real refutation; but contented himself with asserting that the doctrine of indulgences was right, and also that the Pope's power was supreme. Quite a young student, twenty years

of age, John Knipstrow, came forward and began to argue. He had read Luther's theses, and found that they could be proved by the Bible, and therefore he came courageously out from the crowd to do battle for the truth. However, when Tetzel could not answer Knipstrow's questions, he left Wimpina to do so, who also failed. As this was the case they abruptly declared that the discussion was over, and Wimpina bestowed on Tetzel a doctor's degree. After this the sermons and theses of Luther were publicly burned near the city of Frankfort, amidst imprecations and shouts."

"What did they *burn* the papers for?" inquired Nellie.

"To show contempt for them, as well as to destroy the words that were written on them. All this time, Luther was racked with doubts and fears. Friends and foes begged him to let the matter rest, and his own heart longed for peace. The superiors of his University remonstrated, but Luther simply and earnestly replied: 'Dear Fathers! if the thing is not done in God's name, it will fall; but if otherwise, let it take its course.' This silenced these judicious men at once. When it was known at Wittemburg that Tetzel had burned Luther's papers—what do you suppose the students did?"

"Did they do the same, and burn Tetzel's papers?" asked George.

"Yes; they collected round a messenger whom Tetzel had sent over with his own theses, and took or bought from him every copy. They then sent out a notice, that, 'Those who wish to attend the funeral of Tetzel's theses, are requested to appear at two o'clock in the market-place;' and assembling there themselves, they publicly threw the theses into the flames which they had lighted. One copy only escaped. Luther was truly sorry for all this—can you tell me why?"

"Because," said Susie, "they ought not to have returned evil for evil."

"Yes; Luther had been taught by the Holy Spirit the will of Jesus on this point, in his own heart, and he was grieved to see his Master's will forgotten and neglected by his friends for his sake. He felt this more, too, because it was generally supposed that Luther himself had to do with it. Now, we all know how very hard it is to bear unjust blame, even if it arises from a mistake.

"Tetzel's reply to Luther's theses went for very little. There were three others. One from Rome itself; not written by the Pope, but by a Dominican named Prierias. This reply was abusive, not argumentative, so it convinced no

one. The second was from an Inquisitor at Cologne, named James Hochstraten."

"What is an inquisitor?" asked George and Nellie in a breath.

"A member of the Inquisition, which was a court established in many Roman Catholic countries for the detection of heresy. Those who entered that court seldom returned. Suspected persons were taken through its strong iron gate, then led along numerous halls, each growing smaller and darker until the last was reached, where sentence was pronounced. One tiny window looked down into a court which was much below the level of the ground; and doors from this court opened upon winding stairs descending deeper still to numerous cells, where prisoners were confined, tortured, and often put to death. This depth was arranged to prevent the cries of agony from being heard above. How differently the loving Lord Jesus Himself dealt with error, when He so gently promised His disciples that 'the spirit of truth' should lead them 'into all truth.' Now you will not wonder when I tell you that this inquisitor, Hochstraten, in answering Luther's theses, advised that he should be immediately burned. The third reply was from Dr. Eck, who seems to have been mean and traitorous. If he felt bound to reply as a repre-

sentative of the schools, he might have done so courteously, as he had been Luther's friend. But he wrote in an underhand way, adding also the 'blackest insults' to his invectives, and likewise charges of ignorance and folly. Luther was busily employed in teaching to the laity the truths which he had learned from God's Word, and God blessed, as he always will bless, each effort to reveal His grace. On April 13th, 1518, Luther started from Wittemburg to attend a general chapter of his order, the Augustinians, at Heidelberg. He went on foot, though his friends tried to dissuade him, as they feared for his life. He was eight days on his journey."

"Why did he walk?" asked Nellie, in surprise.

"Because in those days there were no trains and few conveyances, therefore travelling was expensive. At Heidelberg, Luther engaged in public disputations which proved very useful to three marked men, amongst many others. Their names were Bucer, Brentz, and Snepf. Luther returned to Wittemburg in May; and soon after wrote a letter to the Pope, firmly and respectfully stating the doctrines which he believed, and which he was teaching. He sent the letter through the vicar-general of his order, Staupitz.

Rome was already preparing to subdue Luther, and Cardinal Raphael Rovere wrote to the Elector, Frederick, warning him against protecting such a suspicious character. The Elector replied that he was not sheltering him, but that he felt sure that Luther would not object to answer for himself. At a diet at Augsburg, one subject brought forward by the Emperor Maximilian was his wish that his own grandson Charles should not only succeed him as Emperor, but also that he should be made King of the Romans. This was opposed by the Elector. The Pope, too, much disliked it. The Emperor, anxious to conciliate Leo and to obtain his influence, wrote to him about Luther, begging the Pope to take the matter up and suppress his doctrines. Enemies now seemed to rise on every side; and, finally, Luther was ordered to appear before a Roman tribunal within sixty days."

"I should think he did not like that," remarked one of the children.

"Indeed he did not; and Luther's friends now appealed to the Elector through Spalatin, who wrote to the Emperor suggesting that the examination should be in Germany. The members of the University of Wittemburg also pleaded with the Pope for the same privilege, on account of Luther's health. They were all fully aware

of his danger, but God protected him. The Pope acceded to the request, and appointed Cardinal St. Sixtus, or Cajetan, to investigate the affair. I must tell you next time about Melancthon."



CHAPTER VIII.

MELANCTHON.

"THIS evening, children, I want to introduce you to Luther's great friend, Melancthon, who was only slightly older than you are when he composed a Latin comedy himself. This so much delighted his relative, Reuchlin, that he honoured the boy—playfully of course—with his own red Doctor's hat! At twelve years old, Melancthon went to the University of Heidelberg, and took his Bachelor's degree at fourteen. He then studied at Tübingen, and was made Doctor of Philosophy in 1514, though only seventeen, and at once commenced his attractive teaching."

"I should think that the students were as old as the master," observed Susie, with a smile.

"Possibly, dear. Melancthon was clever in almost every way, but in languages he was exceedingly proficient, and as Frederick the Elector wrote to Reuchlin about this time, asking him to find a professor of 'ancient languages,' Melancthon

was immediately selected and sent to Wittemburg. Young and inexperienced as to travelling, he was conducted on his journey by some Saxon merchants. At Nuremberg a dinner was given in his honour. This was at the University, and as every fresh dish appeared, a professor rose and read a written Latin oration; Melancthon replied in the same language with easy grace. However, when he arrived at Wittemburg, he appeared so quiet that it caused disappointment. This was dispelled shortly by Melancthon giving a lecture before the University, which delighted all. Luther was charmed, and he and Melancthon became great friends—Luther's bold independent spirit, and Melancthon's timid, retiring disposition rendering them helpful to each other throughout life. In the noble work of translating God's Holy Word, Luther found Melancthon's aid invaluable as a Greek scholar. Ere long Luther was summoned to Augsburg, and although his friends were filled with fear for his safety, he remained brave and firm, starting alone on foot without even a safe-conduct."

"That was some one to *conduct* him, I suppose?" said George.

"Not quite. It was a kind of passport. The Elector replied, when Luther asked for one, that he thought it needless. One verse fixed itself

deeply in Luther's mind, 'Whosoever, therefore, shall confess Me before men, him will I confess before my Father which is in heaven.' Jesus spoke these words, and Luther knew that Jesus always meant what He said; so he trusted fully in Him without a single doubt. He felt the immortal value and honour of being confessed before the holy Throne of God above by his loving Saviour, and this banished the fear of man below.

"At Nuremberg, friends again tried to dissuade Luther from undertaking his perilous journey, but in vain. Doctor Link and Leonard—an Augustinian monk, however, decided to accompany him from Nuremberg to Augsburg. When about fifteen miles from Augsburg, Luther was taken ill, so his two friends obtained a conveyance and drove him to the city. He reached the Augustinian convent on October 7th. Rest soon revived him, and as early as possible Luther sent the Pope's legate an intimation that he had arrived. The Diet was over, and the Emperor and Electors had left Augsburg; but Frederick had recommended Luther to some of the councillors and citizens, who were delighted to see him and converse with him. The cardinal before whom he was summoned was named Thomas di Vio, and surnamed Cajetan. He

was learned, grave, and influential. As soon as he heard of Luther's arrival, he sent an Italian—Urban Serra Longa—to try to persuade him to retract."

"What is retract?" inquired little Lottie.



LUTHER AND THE CARDINAL.

"To unsay what we have said. Do you understand?"

"No, I don't," lisped Lottie, decidedly.

"Suppose you had said about something, 'I saw it.' To retract would be to say, 'I did not see it.'

In Luther's case it meant that he must at once state that he fully gave up his views, and all the simple truth that he had been teaching about faith alone in Jesus Christ being sufficient to justify man, and to save the sinner, and that works and indulgences could not possibly atone for sin. Serra Longa had more than one interview with Luther, trying both by threats and by cunning, crafty artifice to induce him to say that he would retract before the legate; but it was usless. At last he asked in anger, 'When everyone has abandoned you, where will you find refuge?' What do you think Luther replied?"

"I do not know," said each of the lesser children.

Susie thought for a moment and asked—

"Did he say that he would trust in God and Jesus to take care of him?"

"Yes, dear; though not in those words. 'Under heaven,' said Luther, looking up with a beautiful smile of faith in the care of his Heavenly Father and Saviour. This was enough for Serra Longa. He went away hastily. Eventually he was one of Luther's bitter enemies. However, he gave Luther one hint—he told him to prostrate himself before the Cardinal, and not to rise until told to do so; then to rise only upon his knees, and

wait for the legate's order to stand up! The people of Augsburg thought that Luther ought to have a safe-conduct before venturing into the presence of Cajetan, and it had to be obtained from the Emperor. This caused a little delay. Whilst waiting, he wrote thus to Melancthon—'I would rather die than retract what I feel bound to teach!' In the meantime, his former friend, John Frosch, came to ask Luther to be his guest. He was very glad to avail himself of the invitation and to be with his friend, so he left the Augustinian for the Carmelite convent. As soon as the safe-conduct came, Luther, with the Prior, two other Carmelites, Dr. Link, and an Augustinian Monk, went at once to the legate. After the reception, a short silence ensued. Luther imagined that this was a sign for him to speak. He thereupon confessed at once to being the author of his propositions and theses, and asked to be taught wherein he was in error. The Cardinal briefly told him that he must retract his opinions, never teach them again, and be moderate in future. Luther, on hearing this, asked to see the Pope's brief which had given Cajetan such full power. This was denied. Then followed a long interview, in which Luther argued, and the legate talked, scolded, and persuaded in turns. The two questions brought forward were

these—Indulgences and the Sacrament. Cajetan promised to argue from Scripture, but forgot his promise completely, and laughed at Luther for quoting from God's Word.

"Luther at last thought it better to withdraw, and to reply to the legate by writing. He found, to his great joy, that during his absence Staupitz had come to Augsburg, and was waiting for him at the Convent of the Carmelites. Staupitz approved of his plan of writing his answer to the Cardinal, though he evidently felt it would be useless, and for various reasons he thought it judicious to release Luther from the 'obligation of obedience to his order,' and did so in the usual way. This left Luther free to act, but it was a great sorrow to him, as it seemed to sever him from his old friends. He comforted himself, or rather the Holy Spirit of God gave him comfort through the verse, 'I will never leave thee, nor forsake thee.' Two more interviews took place between Luther and the legate. The former maintained the truths of the Gospel; the latter urged Luther to retract, and finally said with angry dignity—'Retract or return no more!' Luther bowed and left. Ere long Cajetan sent for Staupitz, and begged him to influence Luther and persuade him to retract. Staupitz asked the cardinal to write out what Luther was required

to retract, and Di Vio said that he would do so. He did not, however, keep his word. Luther waited for some days, and then quitted Augsburg hastily, as his friends were sure that his danger was more and more imminent."



CHAPTER IX.

THE DIET AT WORMS.

"WE left Luther on his journey from Augsburg, where he had been summoned before the Pope's legate, Cajetan. Do you recollect?"

"Oh, yes," replied Nellie, "we know. But where did he go?"

"Luther returned to his university. As he passed through Nuremberg, he was shown the Pope's brief, which overwhelmed him with grief, as he saw at once that he was already condemned, and that his life was indeed in danger. He reached Wittemburg on the 31st October. Towards the close of November he appealed to a general council of the Church, for he came to the conclusion that the Pope was liable to 'err, sin, lie,' like any other man. This appeal would only have tended to increase Luther's danger; but quite suddenly the Pope resolved to try conciliation, and appointed Charles von Miltitz to go into Germany and endeavour to arrange matters.

This must have been God's direct doing, for it was so contrary to the usual policy of the Pope. Luther and Miltitz met, but their discussion ended without results. Meanwhile, Spalatin received a visit from Miltitz, and when the latter began to complain about Luther, Spalatin completely turned the tables by describing the conduct of Tetzel. Tetzel was summoned to answer for himself, but dared not appear. Miltitz eventually went to Leipsic, where he was, and sent for him immediately. He then strongly condemned Tetzel."

"Did not Tetzel *dare* to come? Was he afraid?" asked George.

"Yes, his conscience must have made him feel that he had lived a wicked life. He shortly after died in great agony of mind. About this time the Emperor Maximilian died also, and, as an opponent of the Reformation, his death was most important. Frederick was left free to act without fear of the Pope, owing to the fresh state of affairs politically, for the Pope was so much occupied by events, that he had no leisure to continue his attacks upon Luther. Presently, however, discussions were held at Leipsic between Dr Eck and Carlstadt on free will, and between Luther and Dr Eck on the supremacy of the Pope. The disputes did good; Luther's own faith

became stronger, and his ideas of truth grew clearer; besides which, many eminent Reformers dated their conversion to these reasonings, for the Holy Spirit of God made them instrumental in spreading the pure doctrines of the Bible. Luther soon after published his first commentary on the Epistle to the Galatians, in which he very plainly taught that faith in God's salvation through Jesus alone could save man, and that works were completely useless in this respect. Charles V. succeeded Maximilian. Luther wrote to him and explained his position, but received no reply. Dr. Eck used all his influence with Leo to obtain a bull of excommunication, which he obtained after three years, and the Pope commissioned the doctor to take it into Germany himself. Do you know what a bull is?"

"A letter," promptly answered George.

"Yes, a letter from the Pope, cutting Luther off from the Church. This letter was indignantly received by the Germans. Luther publicly burned it, together with some Romish books, and declared his intention of remaining stedfast to his faith and teaching. When this was reported in Rome the Pope sent Aleandro and Caraccioli into Germany to destroy Luther's writings, and to obtain an Imperial edict to put Luther to death. The Emperor declined to give this until

he had consulted with Frederick, who wisely advised that so serious a matter should be brought before a general council. Erasmus, with whom the Elector communicated, strongly condemned the way in which Rome had acted. This again enabled Frederick to take a more decided stand, and it was finally arranged that Luther should appear before the Diet at Worms, which was already assembling."

"The *what*?" inquired the children.

"The Diet at Worms," repeated the mother.

"What can that mean?" said two little voices.

"A diet is an assembly—Worms was the name of the place where this diet met for public business. The Emperor, six Electors, many princes, archbishops, bishops, and distinguished persons, 204 altogether, composed the diet this time. Luther having received the imperial summons to attend, left Wittemburg on the 2nd April, 1521. His friends were distressed by fears for his safety, but Luther simply expressed and retained his own calm confidence in that Power which can protect when other power fails. Whose power do I mean?"

"God's," simply replied Lottie, with decision.

"Foes tried to prevent Luther from reaching Worms, even attempting to delay his progress beyond the time of the safe-conduct which the

Emperor had sent to him; but God led him safely through all difficulties. Luther preached Jesus and His salvation in most of the towns as he passed through, and in this way, as well as others, spread the truth and exposed error. Spalatin grew alarmed as Luther approached Worms, and begged him not to continue his journey, but received this reply through his messenger: 'Return and tell your master that, though there should be in Worms as many devils as there are tiles upon the house-tops, I would still enter it.' He did so on 16th April, amidst crowds of people who gathered to see him, and, on alighting from his carriage, decidedly said, 'God will be my defender!' and his faith received a speedy proof of God's protection, for some of his enemies tried to persuade the Emperor to condemn him unheard, but Charles indignantly declined thus to violate the terms of his safe-conduct. The day after Luther's arrival he was summoned before the diet. He had to be taken through private houses and gardens, as it was impossible to get him through the throng in the streets. As he was entering the hall an old general 'slapped him on the back, and told him to advance in God's name.' Luther passed on, and shortly stood before the Emperor, Charles V. For a moment the poor monk seemed uneasy

and timid; some of the princes, seeing this, came forward in a friendly way, and repeated those verses: 'Fear not them which kill the body, but are not able to kill the soul;' and, 'Ye shall be brought before governors and kings for My sake. . . . But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak.' Presently, after a silent pause, John Eck—not *Doctor* Eck, but the Chancellor of the Archbishop of Treves—asked Luther if he had written the books before him, which were piled on a table. The titles were read at the suggestion of a friend, and Luther replied that he had written them, unless they were unfairly altered. He was then asked to retract the doctrines which they contained. He begged for time to answer the question, which was granted. The day following he replied, in a long German speech which lasted two hours, stating that he would not retract unless convinced from God's Holy Word that his books contained error. He was requested to repeat his speech in Latin, and, although exhausted and weary, he did so fluently. The Emperor, in astonishment, declared, 'The monk spake with an intrepid heart and unshaken courage.' Luther was reminded that *if* he did not retract he must be treated as a heretic. He

replied again firmly, 'God help me, for I cannot retract anything!' His boldness and fearlessness astonished all who heard him, and many of the princes showed the respect which they felt for him. The assembly consulted as to what was to be done, and the young Emperor stated the following day that he should send him away with a caution not to teach and preach. This was very unusual, therefore many attempts were made privately to induce Luther to retract. All proved in vain, and finally Charles V. sent him word that he must leave Worms immediately. He did so on April 26th, blessing his friends as he bade them good-bye. He intended to return to Wittemburg, but went out of his way to visit his home. As he was endeavouring to regain the route, five masked horsemen suddenly came upon him and carried him off. They took him circuitously to the Castle of Wartburg, in the black forests of Thuringen, where he remained hidden for more than a year. Great excitement followed his disappearance, and it was supposed that he was murdered or imprisoned. Even the Elector Frederick did not know for some time where he was. God worked through all this agitation in men's minds, by leading them to inquire into His own truth, for which Luther had so boldly contended."

CHAPTER X.

THE WARTBURG—CONCLUSION.

"LUTHER remained in the castle of the Wartburg nearly a year. Much of his time was spent in writing tracts, that they might be ready to spread amongst the people, and teach them more fully that salvation was to be had only through faith in Jesus, and not through the Romish Church. Though Luther went about the castle, and sometimes in the adjacent forests, just as he liked, he grew weary of the monotony; and, hearing that things were not going on well at Wittemburg, he at last ventured into the world again, and reached his University on 7th March. He and Melancthon immediately endeavoured to go on with the translation of the New Testament, and it was completed on 21st September, and published in German at Wittemburg. The Old Testament was also gradually translated, and as each part appeared, the people anxiously and gladly received and studied it. About this time our King Henry VIII., having heard about

Luther, wrote a book against him; and, to show his approval, the Pope gave Henry the title of 'Defender of the Faith.' Do our sovereigns still retain this title?"

"Yes, I think so," replied Nellie, doubtfully, for Nellie's knowledge of history was still small.

"Luther replied to Henry, and refuted his arguments from Holy Scripture. Very soon after this, Leo. X. died, and Adrian VI. became Pope. He endeavoured to induce the diet then held at Nuremberg to carry out the edict of the Diet of Worms, and wished Luther to be put to death. This desire of the Pope caused much disputing, but Luther was unmolested. Duke George carried on a severe persecution of those who held the principles of the Reformation, and many were punished or burned alive.

"Pope Adrian was soon succeeded by Clement VII., and on 5th May, 1525, the Elector Frederick passed away in sweet and peaceful trust in Jesus Christ alone; his physician remarked, 'He was a child of peace, and in peace he has departed!' When Luther was forty-one years old he married Catherine de Bara, who was twenty-five. This was another point in the Reformation, for Romanist priests are not allowed by their Church to marry; but Luther saw plainly that the Bible had not forbidden it, and therefore he knew it could not be

wrong. His wife had been a nun who previously escaped from a convent, because she felt that the truth taught by God's Word did not require her to remain shut out from the world.

"Several diets and various discussions were held for some years, during which the principles of the Reformation spread and increased. Luther's life was often in danger, but as often, God protected him, and his trust and faith, though sorely tried, grew as he became older. His death was happy, though his bodily sufferings were bad indeed. It took place at Eisleben, where he had gone to settle some business for the dukes of Mansfeldt. His three sons were with him and several friends. His last words were—'Into Thy hands I commend my spirit, for Thou hast redeemed me, O Lord, Thou God of truth; for Thou, O God, hast loved me much!' Some one standing by asked if he died in the truth of Christ which he had taught, to which he replied —'Yes'—and his spirit joined the waiting ones above, who are with Jesus because they have believed in the power of His love.

"Many other European countries, besides Germany, threw off the dominion of the Pope during the fifteenth and sixteenth centuries; amongst these were Switzerland, with her bold reformer Zwingle; Bohemia, with Huss and Jerome of

Prague. Huss was the first Christian martyr of those times; he was burned in 1415, long before Luther's birth. Thuringia also; and you remember that England even as early as 1360 was becoming anxious for a reform of the abuses of the Church. Wickliffe had translated the Bible into English, and as printing was not then invented many of his translated portions were copied and read by students and gentlemen. After a time you recollect that Henry quarrelled with the Pope, and declined his control. After his death Edward VI., who was a Christian king, was decidedly Protestant. Who next succeeded?"

"Mary was queen," replied Susie.

"What happened in Mary's reign?"

"Many persons were put to death," again answered Susie.

"For what were they thus put to death, dear?"

"For religion," said Susie; "because they were not Roman Catholics."

"Exactly. After Mary came Elizabeth, who was a Protestant, and liked the Reformation; during her reign I think the power of the Pope really ceased in England. The Prayer Book had been compiled and also revised in the time of Edward VI. The latter of these editions was chosen by Elizabeth, and was the basis of the one now in use, which was finally

revised and corrected, and then passed by both Houses of Parliament, and royally sanctioned on 16th May, 1662. It has remained unaltered to the present day. I will conclude our chats on the Reformation by telling you a sweet story about a family of the Huguenots, who tried to escape to England to avoid persecution in France."

"What were *they?*" asked Nellie.

"The Huguenots were French Protestants who lived nearer to our own times than Luther. The story I am going to tell happened about two hundred and fifty years ago, in the days of Louis XIV. A whole family determined to leave their home and land because that king cruelly slaughtered all Protestants. The mother and daughter first quilted some petticoats, in which they concealed their jewels and money amongst the soft cotton wool. These they easily sent to England, to which country the two eldest sons had already escaped. But just after this, the poor father was apprehended and imprisoned. However, the mother managed to get to the coast in disguise, and secured a passage for her children to England. Her servant, who had been with the mistress, then returned for the children. The daughter, dressed up as a donkey-girl, had procured a donkey with baskets, into

which the girl and servant packed the two little boys, telling them that they must not once venture to speak on their wonderful journey. The boys were carefully concealed by vegetables, and finally a cage of fowls was placed on the top still more to disguise them. The sister started for the coast, leading the donkey, but was soon alarmed by a party of soldiers who came to her and asked what was in her baskets. At the same time one of them thrust his sword into a basket. There was no cry from the tiny boy within, so the soldiers rode away without suspicion. The girl at last ventured to look within; her poor little brother sprang up to kiss her, but was covered with blood, for the sword had cut his arm. The brave boy had borne it silently in patient obedience; and owing to this all safely reached the vessel, and finally landed in England. Nothing was heard of the father, who was in prison, for years; but he escaped in old age, and found his family in Canterbury, through the kindness of a pedlar who heard his inquiries about them in London, and never rested until he discovered the wife and children.

"I trust all that we have learned about the Reformation may lead us to study God's Holy Word, that we may learn God's Holy Will, by the teaching of His Spirit. The good and brave men

who lived and died in defence of the faith which that Word declares can alone save sinful man, read the Bible amidst difficulty, danger, destruction, and death. We can read it in ease, comfort, peace, and safety. It is the only guide which God has given to lead us to the glory of His home above. We must earnestly ask Jesus for grace to understand that Holy Book, and to enable us to believe in Him!"



LORIMER AND GILLIES, PRINTERS, 31 ST. ANDREW SQUARE, EDINBURGH.

WORKS BY SELINA A. BOWER.

I.

Crown 8vo., 3s. 6d., Handsomely Bound in Cloth, Gilt Edges.

FROM ADVENT TO ADVENT.

Pieces in Prose and Poetry on Subjects selected from Sunday Services.

"The meditations are short and pointed, and the poetry is frequently graceful."—*The Christian.*

"A suggestive and helpful volume, whether for private meditation or Sunday school teaching."—*Christian Progress.*

"We hardly know which to commend most—the admirable arrangement of the work, or the excellence of its composition."—*The Derbyshire Advertiser and Journal.*

"A series of brief, thoughtful, and ably written meditations. The poems are the spiritual utterances of a devout mind."—*Hand and Heart.*

"Very high praise is due to the talented wife of the Vicar of Ringland, not only for the conception of this work, but for the admirable way in which she has carried it out, and the remarkable literary ability therein displayed."—*The Norfolk Chronicle and Norwich Gazette.*

"Every page contains instructive and edifying matter."—*The Voice of Warning.*

"A valuable volume."—*The Rev. Hely H. Smith.*

II.

1s. 6d. With Illustrations.

THE CHILDHOOD OF DISTINGUISHED WOMEN.

"An unpretentious little work, well suited for distribution among the young."—*The Christian.*

"An interesting little volume. It is specially suitable for children."—*Christian Progress.*

"The sketches, twelve in number, are written in a highly intellectual, refined, and cultivated style."—*The Derbyshire Advertiser and Journal.*

"The biographies, owing to the limited space allotted to them, are but briefly outlined, although sufficient is given to afford a general idea of the individual characters, and each suggests some thoughtful notes."—*The Norfolk Chronicle and Norwich Gazette.*

"A very instructive little volume. The work is prettily illustrated, and will doubtless be found very acceptable as a gift-book."—*The Rock.*

"The stories are told with considerable skill by a writer who carefully avoids indiscriminate praise of her heroines. We can confidently recommend the book as a suitable prize for girls."—*The School Guardian.*

"This little work of eighty-three pages is tastefully got up and attractively written."—*The Voice of Warning.*

LONDON: JARROLD & SONS, 3 PATERNOSTER BUILDINGS.



